

ve sa. To be a member of the church was to be a Christian, at least so far as the world was concerned. Then as we have seen the church was made up from the "common people;" and the "higher classes" not only stood outside, but in opposition to the church. Now the "higher classes" are found in—at least co-operating with the church and the "common people" are without and in opposition to her. (Note I am simply stating facts without asking why such are facts. I mean to enquire into the causes in another sermon.)

b. Is this opposition of the masses to the church an opposition to Christ? Investigation shows that both in America and Europe the "masses" though hostile to the churches avow themselves believers in Jesus Christ. They say what they oppose is "churchianity" and not Christianity; and that if the churches and ministers were faithful to Jesus, no alienation would exist. Here is the hope of saving the "masses."

c. Christ came to save man—the "classes" as well as the "masses," and it is no objection to the church that it has gained the "higher classes;" but it is an objection that she has gained them at the expense of the "masses." It is clear from the N. T. that the divine order, at first was to reach the "classes" through the "masses," but the church has reversed that order. She is trying to reach the "masses" through the "classes." Such a method has always failed and does now fail among the heathens. The "classes" and the "castes" want nothing to do with a gospel that levels them down to the "masses" and the "common people."

#### IV Conclusions.

1. My dear sirs, you working-men have the good sense to distinguish between Christ and the church.

2. You rightly blame her and not him.

3. Why then refuse to follow him? You believe in him, you love his principles. More than this, you feel and know that this universe is built on moral principles, and that for a moral universe the central and all controlling principle is love. God is love, and His Kingdom is a Kingdom of love.

Christ founded this Kingdom and

exemplified this principle as no other has done. He is the ideal brother, and the "Brotherhood of man" to be a real Brotherhood must have him as its "elder brother" and exemplar.

4. Come then and join in with Christ and work with him and the moral forces "that make for destiny." Work to establish that perfect society—"The city of God"—where social and individual rights will be perfectly adjusted.

### Essays and Contributions.

#### ARE THERE FEW THAT BE SAVED.

BY S. B. BICKLY.

Who the person was that made this inquiry of the Master is not stated. And it is not essential that we know. However it suggests to us the idea that he was interested in the great theme of salvation—just what should interest each one of us. Yes, I say this question does concern all, rich or poor, old or young, saint or sinner. It might be of interest to us to note how Christ answered this great problem. Although he answered in the affirmative it was not a direct answer, such, perhaps, as the inquirer expected or wished to have. "Are there few that be saved?"

"Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth to death, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." How significant this reply. He leaves the sinner out of the question entirely, and applies the test to those who profess to know him.

"Strive to enter in" implies labor, webster defines the term "strive" thus: To make efforts, to use exertions, to endure with earnestness, to labor hard.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Not he that knoweth my will, or he that doeth part of my will, but he that knoweth and doeth my will shall be saved.

Faith will not save us; repentance will not save us; baptism will not save us. If faith, repentance and baptism

will not save us what will? Christ said: "He that believeth and is baptized shall be saved" but believing implies obedience. Christ tells us that we shall "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He also tells us that we should seek first the kingdom of Heaven and its righteousness. He tells us to "lay not up treasures on earth where moth doth corrupt and thieves break through and steal." The difficulty with us is, we put too much stress on some commandments, and entirely ignore others that are just as important.

"Are there few that be saved?" "Many will say to me in that day: Lord, Lord, have we not prophesied in thy name" cast out devils, and in thy name done many wonderful works, and then will I profess unto them I never knew you, depart from me, ye that work iniquity." Here again we have the would-be, supposed-to-be christian, seeking admittance into the kingdom of Heaven, but he was rejected.

Brother, if in the day of judgement you or I should be so unfortunate as to find Heaven's gate closed and we shut out, could we candidly say: "Lord we have prophesied in thy name, and cast out devils, and in thy name done many wonderful works."

Are there few that be saved? "Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth to death, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth unto life."

We are all traveling on one of these roads. Which one is it? The one is narrow with few traveling on it; the other is wide and millions it on. The one leadeth to life, the other, to death. Is it not strange, yes, is it not sad, that people will pursue a course that will terminate in death?

Let us decide this matter now, and if we are sure that we are on the narrow road, let us press onward and upward; because there is a reward, a crown, awaiting us. Paul says, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens." Paul